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APRIL, 1949

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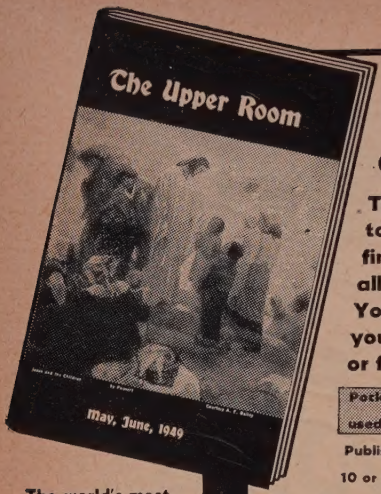

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THE MISSIONARY HERALD

AT HOME AND ABROAD

Vol. CXLV APRIL, 1949 No. 4

Editor: ANDREW VANCE McCRACKEN

Keepers of the Flame (Editorial) ..... *Howard Stone Anderson* 2
Church & College, Inc. ..... *Harry Thomas Stock* 5
How To Use This Issue ..... *Ione Catton* 9
The Challenge of Tradition ..... *G. Bryant Drake* 10
A Church Full of Meaning — For the Student ..... *Virgil E. Foster* 14
One Great Hour 19
School Today for Service Tomorrow 20
The Criteria of the Church College 25
A Training Ground for Christian Leaders ..... *James F. Findlay* 26
Wanted $50,000,000 ..... *Walter C. Giersbach* 30
Your Great Opportunity for Investment 33
Jobs Open ..... *Marvin Pierce Halverson* 36
Guidance Personalized ..... *William E. Wimer* 39
Our People Beyond the Seas ..... *Armstrong Hunter* 43
Learning — from the Ground Up ..... *Fred Ensminger* 46
A. Ritchie Low 48

Cover Illustration by *Bahnsen,* courtesy of *Monkmeyer*

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Keepers of the Flame

Congregational Christian hands have carried the lamp of learning from Maine to California; from Washington to Florida. We must continue in our heritage.

Howard Stone Anderson

A perverted understanding of the principle of the separation of Church and State on the one hand, and a phrenetic absorption in marginal or extra-curricular educational activities on the other, have combined and conspired to make Religion the silent "R" in education.

The early days of education on these shores were quite different. Education and religion were consolidated as a single unit in the minds of the Pilgrim Fathers.

These people proceeded logically in 1636, only sixteen years after the Plymouth landing, to pay an annual sum equal to the sum of all their other taxes, for the establishment of Harvard College. The expectation in the new College's rules may seem strange or irrelevant to some of us, but reflects the serious purpose of their educational enterprise: "It is directed that everyone shall consider the main end of his life and studies to know God and Jesus Christ which is eternal life."

Institutions of learning streamed in rapid succession from this significant begin-

ning, so that a single page of our Congregational Christian *Year Book* can scarcely contain the list of all the academies, colleges, universities and theological seminaries which had a Congregational origin. A dozen pages or more would be required if the work of the American Missionary Association and its nearly 600 schools were to be included. Through a clearly religious motivation, spurred by a deep evangelical ardor, Congregational hands carried the lamp of learning all the way from Maine to California and from Washington to Florida.

SECULAR EMPHASIS

An obsessive passion for autonomy, conjoined with an emphasis upon purely secular freedom outside of spiritual control, took over the next phase of our denomination's educational concern. For a time, boards of trustees continued the tradition of including ministerial members in large proportion; but today this practice survives as hardly more than a vestigial formality. There seemed to be good reasons for following this trend: We were chiefly devoted to liberty and independence; we were not primarily concerned with making church members. And it became increasingly profitable in a pecuniary way to emphasize the non-sectarian aspects of our educational program, since this was a prerequisite of success in applying for funds to any of the growing number of wealthy foundations. The fact, also, that our churches as such provided a decreasing amount of financial support greatly accelerated this tendency.

A SPREADING RELIGIOUS ILLITERACY

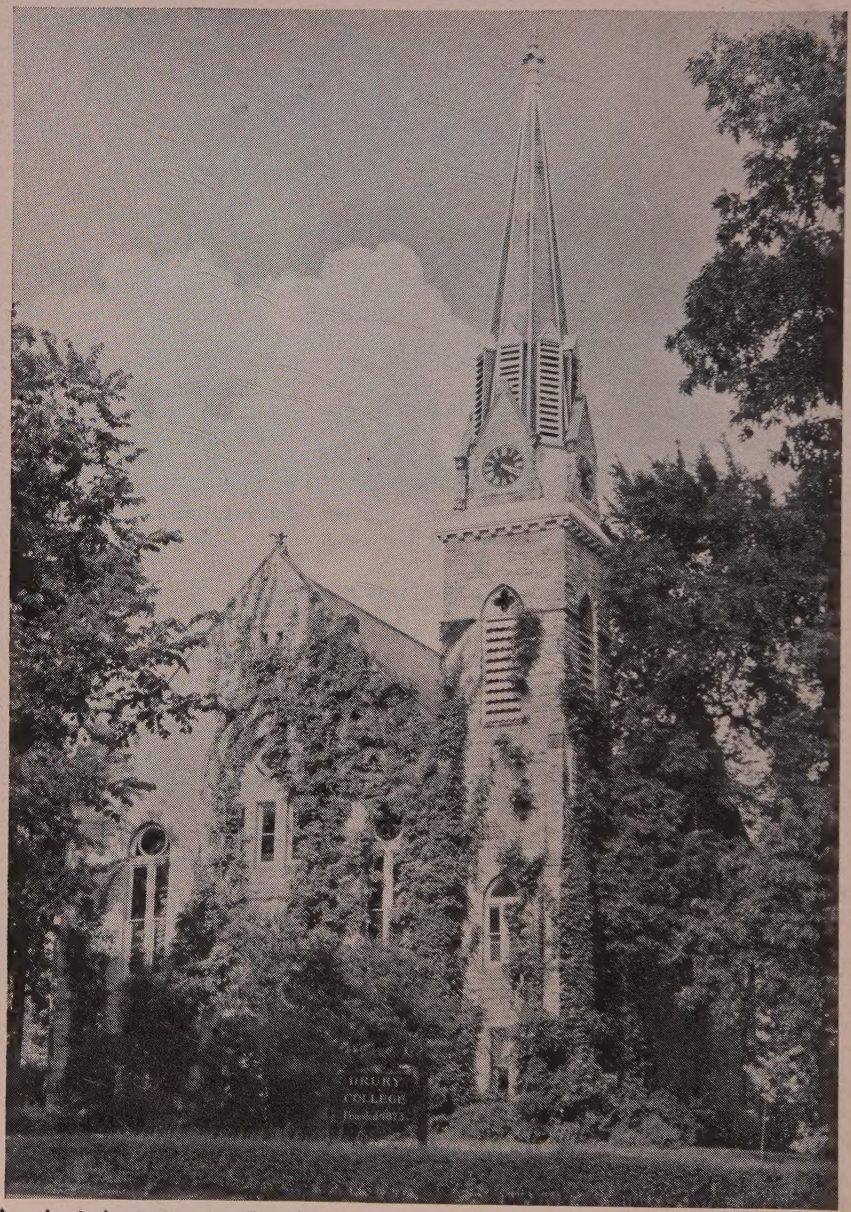
During the same period, courses in religion were being reduced to a minimum in the church-founded colleges, and were virtually non-existent in the state universities which were growing to such gigantic size. The outcome has been perfectly logical: A spreading religious illiteracy within a secularized society in which earning a comfortable living has become the highest good. It may be argued with no little cogency that the educational ideal which we nurtured in the beginning, and which flowered subsequently into a national system of free public school education, has raised up a new Frankenstein.

But a different mood is presently stirring. Almost a score of the colleges which we founded now choose to be known as church-related and go out of their way to publicize their Congregational Christian association. And on the campuses of many other colleges and of many state universities, chaplains and student fellowship centers are at least partly supported by denominational funds; while even the curricula of state universities now include courses in basic religion.

Our Christian World Mission expresses its concern for the recovery of education as an agency of the spiritual life by placing in its budget a substantial sum which is to be allocated to our church-related colleges. Our denominational leaders, by word and deed, are recognizing the religious potential that lies within the thousands of young people who are seeking higher education.

The campuses and student bodies of our generation offer an evangelistic opportunity of spiritually alluring and of numerically astounding immediacy. In the faith of our fathers we Congregational Christians are moving to restore the "R" of religion to the alphabet of education.

Dr. Anderson is Minister of the United Church, Congregational, of Bridgeport, Conn. Illustration by courtesy of Schauffler College.



A major task, states our author, is that of trying to work out a common core of experience so that colleges that bear the name 'Congregational Christian' may be known to be contributing by planned processes to an education which is true to the Christian faith and mission.

CHURCH & COLLEGE, Inc.

This working partnership in higher education will help Protestantism multiply its witness and influence.

Harry Thomas Stock

The church-related liberal arts college is initially the creation of New England Puritanism. Massachusetts Bay colonists not only instituted higher education in America, with the founding of Harvard in 1636, but they set a pattern for the future: that of the autonomous, church-related, Christian liberal arts college.

The early record sets forth the conviction that the new Colony must have a college which would raise up an educated leadership for the churches and the commonwealth when their incumbent ministers should lie in the dust. The founders wished to be assured of an educated ministry; yet they thought of leadership in a more inclusive sense. Governor Winthrop remarked that what John Cotton preached from his pulpit soon found its way into the legislative acts of the General Court. Harvard was established, therefore, in order that an intelligent Christian leadership might be providently secured for the developing culture of the new world.

The same concern was felt by those New Englanders who founded institutions of higher learning as they moved westward with each new wave of the expanding frontier. In these institutions, men and women were prepared for leadership in church and state and their graduates exercised a large influence upon the culture of the new west. Financial assistance was received from such organizations as the "Female Cent Societies" and from churches in the east; and in time a national education society came into being to collect funds for buildings and current expenses. The churches were college-conscious and the colleges accepted their responsibility for furthering the mission of the churches.

SECULARISM CREPT IN

Early in the present century this hitherto close partnership was in some cases dissolved and in other instances weakened. Numerous benevolent causes made heavy demands upon denominational funds. The church-supported colleges found themselves in competition with state universities which had access to far more adequate financial resources. It also became necessary to add new departments of instruction. Education developed into an increasingly expensive enterprise. Funds from the churches were not enough, and college presidents had to find new friends outside the fold. Some of these new donors came from the immediate geographical area, and not all of them were interested in the distinctly Christian character of higher education. As such persons became influential on boards of trustees and new presidents were to be elected, educational specialists began to replace clergymen in college administration. The trend soon grew clear: the small

Students of Olivet College receive individual instruction through the "tutorial method" for which Olivet College is noted. *Below*, a class in modern dance at Grinnell College.

college was to become a replica of the state university; secularism was to fasten its grip upon institutions which had been founded under Christian auspices for religious purposes.

THE TIDE HAS TURNED

Within the last twenty years the tide commenced to turn and is now flowing strongly. Church and college are mutually seeking a rapprochement. Today, seventeen colleges and two junior colleges are related to the Division of Christian Education of the Board of Home Missions, and six colleges, together with a number of schools, are related to the American Missionary Association Division. Most of these are staffed by men and women (lay and ordained) who recognize and prize our Congregational Christian heritage and, while adjusting their programs to the rapidly changing needs of the time, are making every effort to be true to the more basic tradition.

Almost inevitably under present conditions, higher education in state schools is purely secular. An increasing number of our Christian young people are attending such tax-supported institutions. The churches dare not ignore their responsibility for following them with a strong ministry, which, while often singularly effective, must accept the limitation of religious instruction brought in from outside the regular curriculum. This is the most that can be done in many state schools, although in Iowa, Michigan,

Above, an art class at LeMoyne College, one of our A.M.A. colleges. *Below*, President H. Gary Hudson of Illinois College holds an informal conference with some of his students.

Pennsylvania and some other states, religion is given a place within the academic program.

The church-related college has certain unique functions. It should not take its spirit or pattern from state schools. Its educational standards must be as high as those of the best independent or tax-supported institutions, but it has other tests to meet than those of the academically standardizing agencies. It is a product of the faith and ministry of the church, which determines its character and objectives. A truly Christian college will find instructors whose view of life is Christian—with a Christian sense of vocation, and with contagiously Christian personalities. Critics seldom realize how difficult it is to obtain such persons for a faculty, and sometimes church people do not come to the support of an administrator when he is under fire because a prophetic Christian professor is trying to do what the colleges always did in their earlier days — to build a civilization in which justice and righteousness have increasing sway.

All of the colleges related to our denomination are in serious need of funds. The stronger a school becomes, the wider its range of service and the greater its need for additional personnel and equipment. Some of the best teaching of our time is being done in institutions with the slenderest resources; yet because of the artificial but necessary financial re-

quirements set up by standardizing agencies, this excellent instruction is not always recognized as meriting *A* rating. In no instance does any student pay the full cost of his education. And as long as presidents have to spend a large part of their time coaxing unwilling dollars out of reluctant bank accounts, the colleges cannot settle down to their best work. It is necessary only to imagine how much a parish minister would get done if he had to ring doorbells for enough money to pay his bills.

We Congregational Christians do not have a great number of colleges. As more young people rise higher upon the academic ladder, there will not be enough Protestant colleges to meet the demand. Students will flock to them if the instruction is good and the costs not prohibitive. One of our immediate tasks is to develop a common body of experience so that colleges that bear the name "Congregational Christian" may be known as worthy contributors to an educational movement which is loyal to the Christian faith and mission.

It is one of the tragedies of a divided Protestantism that virtually nothing has been done toward planning together a national Protestant strategy of Christian higher education. If half a dozen strong denominations were so minded, they could cooperatively create a nation-wide system of Christian undergraduate and postgraduate instruction which would have a Grinnell, a Wooster, a Fisk or a Denison within reach of all the young people of all our churches. If Congregational Christians may now develop an effective means of sponsoring, supporting and counseling those institutions which are the present responsibility of our churches, we shall make a significant contribution to the needs of colleges, students and churches, all three. And we may also do something very significant in preparation for that inevitable day when Protestantism shall again multiply its witness and power —because once more the churches are ready to cooperate in the maintenance of an interdenominational program of Christian higher education.

Dr. Stock is General Secretary of the Christian Education Division of our Board of Home Missions.

Illustrations by Landon, McGuire and Williams; by courtesy of the following colleges: Drury, Grinnell, Illinois, LeMoyne and Olivet.

Western Pastors' School

June 29th to July 27th

Dr. Richard Niebuhr of Yale Divinity School is to be the theologian at the Western Pastors' School, to be held at LaForêt, near Colorado Springs, June 29th to July 27th. Dr. Niebuhr, a member of the E and R Church and an associate member of the Spring Glen Congregational Church, is professor of Christian Ethics of Yale Divinity School. He has had a profound influence upon Christian thought in the American scene.

Dr. Allen Wehrli of Eden Seminary will give the course in the Old Testament. The course in the New Testament will be given by Dr. William F. Frazier. Dr. Stanley U. North is Dean of the school and will give the course in Worship.

The major concern of the pastors is to bring fresh insights to the ministers of our churches at the point of theological thought, in order that preaching may be increasingly vital and significant in a day that needs, above all else, dynamic faith.

HOW TO USE THIS ISSUE OF *The Missionary Herald*

Ione Catton

A goodly number of leaders in our Fellowship has contributed to this issue of *The Missionary Herald,* to help us all in understanding the tremendous importance of religious guidance for college youth, and to get actively behind our denomination's program on college and university campuses.

Do you want to present to your church, or a group within your church, *the vital problem of providing college youth with religious guidance* through the interest of *our churches this very year?* Then read, and discuss with your parish, the opening editorial, and the articles by Harry T. Stock and Bryant Drake.

Do young people in your church ask advice in selecting a college or seminary? Drury and Southern Union Colleges, Hartford Seminary, and the Student Ministry are cited here as examples of opportunities our churches are helping to provide for them. Read about these opportunities.

What quota will your church provide this year in recruits for the ministry, for the mission field, for social and religious education work at home and abroad? Let Marvin Halverson talk to you about that as you read his article, "Jobs Open."

Will you tell your people *that we — the churches — have a responsibility,* also, to students on the campuses of tax-supported institutions, and that already we have launched a vigorous program there? Better yet, let William Wimer tell them in his stirring article, "Guidance Personalized."

Why not talk to potential givers, and ask your Every Member Canvassers to talk to your parish, in terms of the facts cited in the articles by Walter Giersbach, Bryant Drake, and Harry T. Stock?

OUR CHRISTIAN WORLD MISSION LIFTS THE COLLEGE AND CAMPUS PROGRAM INTO THE SHARP FOCUS OF OUR CONCERN IN THESE DAYS. NOTHING THAT WE DO IS MORE ESSENTIAL IF CHRISTIANITY IS TO BE AN ACTUAL INFLUENCE IN OUR ONE WORLD.

The Challenge of Tradition

Shall our church-related colleges continue as examples of the best that our tradition has to provide?

G. Bryant Drake

We must admit that there are good folk in our churches who ask, "Why continue the church college? The state can take over higher education as it has elementary and secondary education, and it can provide larger and better institutions."

But someone replies, "The future of Christian civilization depends upon the church college. Without it secular education will lead us further and further into unquestioning faith in materialistic science and mere technical knowledge. The secular school is training students without reference to values, in fact value-judgments are supposed to have no place in the objective presentation of fact, and a generation of educated persons, who are willing to sell their talents to the highest bidder, is being produced."

A CONCERN OF THE CHURCH

The believer in private enterprise adds that "private higher education, as contrasted with publicly controlled education, is necessary for the preservation of the private enterprise system."

The church leader points out that "the supply of candidates for the ministry has a positive correlation with the generosity with which a denomination supports its colleges."

The survival and development of the church college are issues in every denomination, and particularly in our own. The Congregational Christian college is an independent institution, completely in the hands of its own board of trustees. It never has received large gifts from its denomination, but has depended upon private philanthropy. Of course it has not been controlled in any way by the churches, but, surprisingly enough, a considerable number of colleges prize their connection with the Congregational Christian churches and soberly purpose to carry on as church colleges.

SMALL COLLEGES OFFER MORE

Today the private institution faces tremendous competition, for, in addition to state aid, there will be probably large national government appropriations for publicly controlled education, and the private college will seem like a poor country cousin. However, I am not as pessimistic about the future of the private school as some, for in my travel around America I can contrast life on the small campus and on the large. And, believe me, many of the large universities are undesirable places to go to school, for the housing is poor, food services are crowded, and instruction is carried on in huge classes or under imperfect conditions, and the individual is overwhelmed by the mass. If one were aware of comparative conditions, no one would choose

an overcrowded large university in preference to an uncrowded small college. This leaves out of comparison the university and college which are equally crowded, but for the most part the small schools have limited their enrollments to the numbers which they can care for reasonably well. I do not believe the church colleges need to suffer too much in the years ahead, for they have a case when they say they offer more to the individual student than the large institutions do, even though publicly controlled schools may have millions from the federal government. It will probably be worth paying the difference, if necessary, and going to the church college.

Observe

COLLEGE

SUNDAY

May 1

DONORS INFLUENCE INSTITUTIONS

However, even if the church college and other private colleges survive in the competition with publicly controlled universities, they have their peculiar problems of survival. They must furnish a type of education which appeals to donors as necessary and important. The church college may therefore follow the course of evolution which so many of its sister institutions have followed, namely from church college to "nonsectarian" college, to a private college which is national in its appeal. There is a temptation to wish to do this, for there is more social prestige in being a "national institution" than in being a church college serving a basic religious purpose. Perhaps a college can be both, but examples are few.

It is our duty to see that existing church colleges of our denomination shall continue as examples of the best in our tradition in higher education. *Below,* Grinnell College library.

Presidents and trustees being human, the course of a college is determined somewhat by the ideas of those who provide financial support. If the liquor interests were to offer a church college a million dollars, the gift might be rejected simply because the college would be suspect if it accepted such a gift. Donors do influence institutions. If the churches were to give large sums to the colleges, the influence of the church upon them would be strengthened. This is admitting the facts. Therefore, because so much of the financial support of our church colleges comes from persons who are secular in their attitudes, the colleges themselves have tended toward secularism.

Olivet College Conservatory of Music has a wide reputation. *Left*, student at Olivet. *Below*, a business class at Atlanta University, an A.M.A. college.

The members of the Boards of Trustees are chosen in a rather large degree because of their business and financial connections, and in a small degree, in most instances, because of their ecclesiastical connections and religious perspective. And, to one's surprise, few trustees are chosen because of their educational experience and understanding. It is natural therefore that the financial point-of-view often predominates over the religious and educational point-of-view in col-

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DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Income for the month of January, 1949	$ 7,732.62
Income for the eight months ended January 31, 1949	47,306.59

lege boards, and is dominant in the affairs of the college and its program. Of course a strong president may dominate his board, but he is able to do so only because he is enough like his board members to be trusted and followed.

The problem of the church college is somewhat as follows: It must have financial support. It must go for this support to the places where money is. If money is given the donors must have confidence in the persons who administer the gift, which involves representation and a certain influence on policies.

This leaves no alternative, it seems, but for the churches to provide financial support and to follow that support with interest and concern for the building of strong Christian institutions of higher education.

Fortunately the dilemma can be solved by Christian business men and other churchmen on boards of trustees. There are many business people who are intelligent and informed churchmen, as well as sound financial minds, and these people can save the church college as an institution with a special mission.

The issue of the church college is really not whether it should continue or not, for unquestionably it is needed as much now as at any time in the past. The issue for us is whether the existing church colleges of our denomination shall continue as examples of the best in our tradition in higher education; if so, we in the churches must be concerned and do something about it.

The author believes that church-related colleges have more to offer to the individual student than do the larger institutions. *Right,* Elon College student gets some practical experience in working with young folks.

Dr. Drake is Secretary of the Department of Higher Education, Division of Christian Education of the Board of Home Missions.

Illustrations by Bowens and Neil; by courtesy of the following colleges: Elon, Grinnell and Olivet; and Atlanta University.

A Church Full of Meaning

— FOR THE STUDENT

Church leadership on the campus must be stimulating, sound, appealing — to help students grow religiously as well as scholastically.

Virgil E. Foster

One of the achievements of a living church is the intimate fellowship within small groups which helps to make spiritual faith both personal and meaningful to the devout individual. Such groups made up of young people's societies, women's circles, couples' clubs, men's clubs, study classes and recreation clubs are, for many persons, the doorway to the church, through which they step in order to gain a sense of at-homeness and, later, to come into full-participation in the entire life of Christ's body. Such associations serve as organs of Christian friendship, as informal agents, also, of evangelistic and educational endeavor.

FELLOWSHIP GROUPS

Among those most eager for such church-centered fellowship are the students in colleges and universities. And with the extension of both public and private junior colleges, an increasing number of young people in these institutions awaits our spiritual help.

Churches with relatively small student memberships can usually carry on unaided a fairly effective program, depending upon local funds and upon general guidance from denominational leadership. Others, located near state institutions or large independent colleges, where the student population is out of national proportion to that of the indigenous community, have an exceedingly complicated task. The supposedly small fellowship group is often larger in numbers than the local church, itself, and not one, but many groups and centers of activity are needed. In some instances, three, five, seven hundred or even more students may indicate Congregational Christian preferences. Yet, in spite of this disproportion, and because of relatively substantial resources, some of these local churches are able to absorb all, or at least a large share, of the cost of a ministry to students. Yet, many find the responsibility too heavy to be borne entirely by themselves, and these churches need financial aid from their State Conference and the national boards. Some require a specialized type of leadership and a meeting place or student center to supplement the staff and facilities of the church.

Our people, through State Conferences and the Board of Home Missions, are helping these strategically located churches to meet their opportunity. In recent years, with student populations so astronomically increased, the Committee for War Victims and Reconstruction has given additional aid. To continue this assistance is part of the purpose of *Our Christian World Mission.*

A ministry to students has unique aspects, not only because it must cope with the enormous concentration in certain centers of swollen student populations, but also because of the peculiar nature of student needs. Most of these young people do not carry their demands around on placards, but they are very conscious of them just the same. The minister and his helpers have to catch up with the restless student, for he or she will seldom come to an office where someone sits behind a desk. Our campus religious directors realize this and are doing an effective job when backed up by the state and national directors.

A student ministry must help to maintain a continuity of individual participation in church life during the period when an average undergraduate is tempted to become religiously anonymous. It should confront him or her with the opportunity for friendly personal relationship within the church, with a warm invitation to share in public worship and in its opportunities for concrete Christian service. Here is a chance to interest a boy or girl in the church choir or in the church school, and sometimes it may mean the winning of a personality back into the church's life.

It should help the student, also, to grow spiritually at the same rate,

One church, Immanuel, Hartford, Connecticut, has put every CCCC college and a group of missionary colleges into its budget for next year. Its pastor, Dr. Fletcher Parker, says that the church has a stake in Christian Higher Education.

Ministry to a student includes helping him to keep a continuity in his participation in the church during a period when the temptation is to become religiously anonymous. It may mean winning him all over again into the church. *Below,* Beloit College choir contributes to service.

Students sometimes build their own worship equipment. Altar, *left*, was built by Iowa University students. *Right*, officers of a Christian Student Fellowship at Grinnell make plans.

at least, as he or she advances in curricular studies. And this requires of church leadership that it be as stimulating, as sound, as dignified, and as appealing as the best teaching on the entire campus.

Ministry to a student includes vocational counseling. For vocational interest is high during this period of life, and to choose becomes imperative before graduation day. Such choices ought always to be made in an authentically religious spirit and with a sense of true vocation. The church can assist in making it work out in this way for many hundreds of aspiring young men and women.

VOLUNTEER SERVICE

Such a ministry may lead students to devote themselves, no matter how busy they may be, to some form of volunteer service in their communities and in the larger world. In one place the undergraduates have provided leadership for a youth center in the local slums. Deputation teams made up of Christian students often conduct services in churches temporarily without a pastor. Students are earning money for *Our Christian World Mission* by doing various odd jobs—by baby sitting and so on, and are giving voluntary offerings out of their allowances or earnings.

An effective student ministry will strengthen many a character for facing the responsibilities that the Christian commitment involves. Through intimate services of worship and devotion, the reality of God in Christ is brought more closely home to minds and hearts—and, by creating for themselves a worshipful environment, these young people create also in themselves a spirit of devoutness. Sometimes they have transformed a drab and dingy room into a beauti-

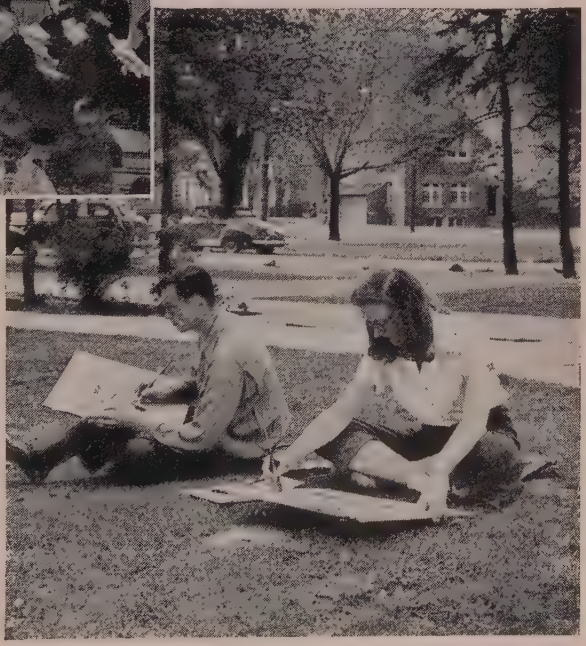
ful wayside chapel. And, under their own auspices they have evening prayer and Bible study during the week. Besides these significant campus programs of worship, study and discussion, our students send delegations to the state-wide rallies and camps, and to the regional and national gatherings.

MINISTRY TO STUDENTS

A well-rounded ministry to students means, therefore, the finding of each student wherever he or she may be, and in serving him or her in all the ways which go to make up a complete Christian orientation. This is equally true in the smaller college community and on the largest campus. No more essential work is presented to us than this. Here is found a most vital part of *Our Christian World Mission.*

Mr. Foster is Director of Religious Education in the State of Iowa.

Illustrations by Trader; by courtesy of the following colleges: Beloit, Grinnell and Marietta.



Above, Marietta College students work with townspeople in production of "The Messiah." *Right,* Grinnell art students work.

THE CONGREGATIONAL CHRISTIAN COLLEGE COUNCIL

Beloit College, Beloit, Wisconsin
Carey Croneis, *President*

Carleton College, Northfield, Minnesota
Laurence M. Gould, *President*

Defiance College, Defiance, Ohio
Harold Dana Hopkins, *President*

Doane College, Crete, Nebraska
David L. Crawford, *President*

Drury College, Springfield, Missouri
James F. Findlay, *President*

Elon College, Elon, North Carolina
Leon D. Smith, *President*

Grinnell College, Grinnell, Iowa
Samuel N. Stevens, *President*

Illinois College, Jacksonville, Illinois
H. Gary Hudson, *President*

Knox College, Galesburg, Illinois
K. D. McClelland, *Acting President*

Marietta College, Marietta, Ohio
W. Bay Irvine, *President*

Northland College, Ashland, Wisconsin
Lewis H. Brumbaugh, *President*

Olivet College, Olivet, Michigan
Aubrey L. Ashby, *President*

Pacific University, Forest Grove, Oregon
Walter C. Giersbach, *President*

Piedmont College, Demorest, Georgia
Albert R. Van Cleave, *President*

Rocky Mountain College, Billings, Montana
William D. Copeland, *President*

Schauffler College, Cleveland, Ohio
George P. Michaelides, *President*

Yankton College, Yankton, South Dakota
J. Clark Graham, *President*

JUST A MINUTE! Save the hour, 10 p.m. Eastern Standard Time, 9 p.m. Central Time, 8 p.m. Mountain Time, 7 p.m. Pacific Time, on Saturday evening, March 26, to be with your family at your radio for ONE GREAT HOUR. (Note change in the hour!)

JUST A MINUTE! Ask your minister how you can help in your church and in your community to bring the minds and hearts of all to focus upon ONE GREAT HOUR.

JUST A MINUTE! Think seriously about the contribution you expect to make on the Sunday morning following the broadcast. Does it really express your faith in Christ's power to heal? Is it a worthy contribution to ONE GREAT HOUR?

JUST A MINUTE! Talk about ONE GREAT HOUR, on the train, in the office, at school, in church, at home, and of what it means to the people of the world.

THESE THINGS TAKE JUST A MINUTE BUT THEY ADD UP TO

One Great Hour

Hartranft Hall, the Theological Seminary. *Right,* Pres. Stafford and students study globe.

SCHOOL *today* FOR SERVICE *tomorrow*

The Kennedy School of Missions is one of three graduate institutions constituting The Hartford Seminary Foundation, an interdenominational University of Religion. It is answering for the whole missionary enterprise a definite need which was first clearly recognized at Edinburgh in 1914, and restated emphatically at Madras in 1938.

The School cooperates closely with the Foreign Missions Conference of North America and is endorsed and used as a training center by many denominational Boards. Its finely specialized training in the cultural traditions and practices of the peoples, among whom missionaries live and work, meets an insistent demand of the "younger" churches throughout the foreign field. Its students come either as appointees of a church mission board or as missionaries on furlough seeking advanced study.

The curriculum is arranged in three main divisions. The first in-

Above, preparing for the future. *Top, right,* Avery Hall contains Administration; Library.

cludes Biblical studies, church history and related disciplines. The second comprises subjects involving personal adjustments to a life in unfamiliar environments, together with the backgrounds and methods of mission work, including practical techniques of cooperation with missionary colleagues on the field.

THE MAIN EMPHASIS

The main curricular emphasis is, however, upon a thorough understanding of the racial, social, psychological, political, and religious heritage and habits of the people to whom the Christian gospel is introduced. For the School regards it as vitally important that those preparing to be missionaries shall know and appreciate, without the least condescension, the ways of thought and living that prevail among all whom they will serve as representatives of our faith in Jesus Christ. It is almost equally essential that our missionaries shall be able to familiarize the nationals, of countries to which they go, with the cultural patterns and processes of thought which are characteristic of western civilization at its best.

All courses offered in the two related graduate schools—The Hart-

Above, Hosmer Hall, residence for single and married men. *Below,* Library reading room.

Students attend chapel regularly at Hartford.

Students in Interracial Conference.

Students of Sanscrit in India Department. Below, Anthropology Laboratory arouses interest.

ford Theological Seminary, and the Hartford School of Religious Education—including advanced disciplines in theology, philosophy, psychology, sociology, and education, are available to students of the Kennedy School of Missions.

A DISTINGUISHED FACULTY

The School's faculty numbers many distinguished scholars who have had missionary experience in Africa, East Asia, India, Latin America, or Muslim Lands . . . together with specialists in hygiene, the practice of missions, anthropology, linguistics, and

Below, Students from Africa and India.

Handicraft Class in pottery and weaving.

Above, a student learns to handle many children.

the study of adult literacy education.

Since its founding in 1913, more than 1,200 graduates of the Kennedy School of Missions have served the churches under forty-nine mission boards on forty-seven mission fields, located on six continents.

Malcolm Pitt, M.A., D.D., is dean of the School; Russell Henry Stafford, M.A., D.D., Ll.D., president of The Hartford Seminary Foundation, is also president of the American Board of Commissioners for Foreign Missions.

Illustrations by Pickow, Three Lions.

Above, foreign students and some of the faculty.
Below, students of various countries enjoy chat.

Below, Class in Hygiene and First Aid.

APPROVED CONGREGATIONAL CHRISTIAN INSTITUTIONS OF HIGHER EDUCATION TO WHICH CONTRIBUTIONS HAVE BEEN MADE 1948-9 THROUGH THE DEPARTMENT OF HIGHER EDUCATION DIVISION OF CHRISTIAN EDUCATION OR BY THE AMERICAN MISSIONARY ASSOCIATION:

College	Location	Founded	Enrolment	Tuition, fees board & room	Total Assets	President
Beloit	Beloit, Wis.	1846	1,100	$1,000	$5,300,000	Carey Croneis
Carleton	Northfield, Minn.	1866	1,100	$1,200	$6,348,000	Laurence M. Gould
Defiance	Defiance, Ohio	1884	500	$675	$1,624,000	Harold Dana Hopkins
Dillard	New Orleans, La.	1869	560	$400	$4,940,000	Albert W. Dent
Doane	Crete, Neb.	1872	450	$630	$2,022,000	David L. Crawford
Drury	Springfield, Mo.	1873	900	$700	$2,241,000	James F. Findlay
Elon	Elon College, N. C.	1889	850	$770	$2,074,000	Leon E. Smith
Fisk	Nashville, Tenn.	1866	1,000	$660	$6,366,000	Charles S. Johnson
Grinnell	Grinnell, Iowa	1846	1,140	$1,200	$5,639,000	Samuel N. Stevens
Iberia	Iberia, Mo.	1890	56	$496	$304,000	Forrest Brown
Illinois	Jacksonville, Ill.	1829	500	$875	$2,409,000	H. Gary Hudson
Knox	Galesburg, Ill.	1837	900	$930	$4,848,000	K. D. McClelland (acting)
LeMoyne	Memphis, Tenn.	1870	300	$175 (fees and tuition only)	$411,000	Hollis F. Price
Marietta	Marietta, O.	1830	1,225	$915	$3,000,000	W. Bay Irvine
Northland	Ashland, Wis.	1907	400	$635	$673,000	Lewis H. Brumbaugh
Pacific	Forest Grove, Ore.	1849	900	$850	$927,000	Walter C. Giersbach
Piedmont	Demorest, Ga.	1897	300	$496	$540,000	Albert R. VanCleave
Rocky Mountain	Billings, Mont.	1883	300	$775	$1,298,000	William D. Copeland
Schauffler	Cleveland, Ohio	1886	90	$510	$628,000	George P Michaelides
Southern Union	Wadley, Ala.	1922	60	$456	$188,000	W. C. Edge
Talladega	Talladega, Ala.	1867	340	$500	$2,957,000	A. D. Beittel
Tillotson	Austin, Texas	1877	650	$500	$400,000	William H. Jones
Tougaloo	Tougaloo, Miss.	1869	400	$472	$579,000	Harold C. Warren
Yankton	Yankton, S. D.	1881	500	$700	$1,837,000	J. Clark Graham
Yankton College School of Theology	Yankton, S. D.	1882	50	$550	(not released)	Edward Saylor, Dean

The Criteria of the Church College

The Board of Home Missions in 1945 asked the Division of Christian Education to prepare a statement of standards to be applied in determining the participation of specific institutions and programs in the finances of the Board. Having completed this requested study, the Board affirms the following policy:

I. It is the purpose of the Board to maintain fellowship with all of the colleges which have had historical relationships with the Congregational Christian churches. Such fellowship with the Negro colleges is maintained through the American Missionary Association Division of the Board's Division of Christian Education.

II. It is the purpose of the Board to enlarge its service to those institutions which at present wish to be known as colleges affiliated with the Congregational Christian churches. A college which wishes to establish and maintain such a relationship will make known its desire to the General Secretary of the appropriate Division of the Board.

A college which desires to be included in the list of institutions affiliated with the Congregational Christian churches should give assurance that:

a. This decision expresses more than the personal desire of the President; it represents the considered judgment of all the officers of the college.

b. The college is in accord with the following statement regarding the characteristics of a Christian church-related college: A college affiliated with the Congregational Christian churches is autonomous. Such a college may be accepted as a Congregational Christian college by the Christian Education Division of the Board of Home Missions upon application and presentation of satisfactory evidence of its forthright and wholehearted cooperation with and participation in the whole life of the Congregational Christian fellowship and the following criteria should be used in evaluating the effectiveness of the Christian Education program of a church-related college in the Congregational Christian fellowship:

1. Its plan of education is functionally integrated in the larger Christian community.

2. It seeks to make the total experience of students a Christian one.

3. Its staff personnel, whether in the trustees, administration or faculty, is composed mainly of men and women who actively foster the Christian faith.

4. Its emphasis in the teaching function is on the Christian point of view.

5. Its out-of-class program for the students seeks to develop an environment which will encourage the growth of Christian character.

6. It may maintain relationships with other church bodies, thus demonstrating in itself the ecumenical spirit.

7. Its academic standards are in keeping with those established by recognized accrediting agencies.

c. The officers of the college will keep the General Secretary of the Division informed regarding its academic policy and program, and will annually supply him with a copy of the financial report of the institution. If the board makes direct appropriations to the college, or includes the college in its list of budgeted apportionment projects, it may make such additional requirements as will safeguard the financial structure of the college and protect the gifts of members of the Congregational Christian fellowship.

A Training Ground for Christian Leaders

The church-related college has an important assignment and is doing it well.

James F. Findlay

One way to find out what kind of a job the colleges are doing is to inquire directly of those whom they serve. These include two groups—the present student body and the alumni. A later report might well be made as to the reactions of students. This study deals with comments from the alumni.

I have just returned from visits across the country — including Los Angeles, Chicago, New York and Washington, D. C.—to alumni clubs of my college. I have long believed that those who have degrees from this institution—or were former students—should be encouraged to offer their comments, suggestions, and criticisms of our educational program and strategy. If Alma Mater is to rely upon these people to send their children to the campus and to give liberal support to financial campaigns, it is logical to listen closely to their opinions, pro and con, as to the administration, the teaching, and the work of the college, as a whole.

PERSONAL ATTENTION

The mother of a girl from Los Angeles, now a freshman, testified: "We said last summer—when Marylin was choosing a college: 'It must be one which will specialize in personal attention.' It isn't that she is a genius and should be singled out for that reason to receive special service. Rather, we don't want her to be a part of mass education—it's stereotyped, impersonal, and deadening. We want her to learn to be a person—and we think there is only one place in higher education where it can be found. That's in a small, liberal arts college."

SMALL COLLEGES PREFERRED

A graduate in the class of 1942, — soon to take the final examination for his Ph.D. at the University of Chicago—reminded us: "The freshman at the great universities, as a rule, receives instruction from graduate assistants—who are primarily interested in their own degree-getting plans, not in teaching the freshman. Such teaching lacks experience, adequate preparation, and motivation." He went on to say: "My experience seems to be typical among the graduate students I know who come to the University from small colleges. In my first year at college, four of the five instructors I had, were heads of their respective departments and were full professors. I've never regretted that I chose to do my undergraduate work at a small college."

The head of one of the great chemical companies in the country, in

New York, remarked: "I am proud that I am a graduate of a small liberal arts college. If there is any disposition to make it a university—I am vehemently opposed to such a move. Quality is the chief commodity which such a college has to offer—quantity should be its last consideration. And quality can be evidenced only if the spirit of the campus is Christian, if the instructors there are active in their Christian ethic. I am indebted to my Alma Mater for these things which were on the campus in my day—and as a trustee, returning from time to time for Board meetings, I have observed that they continue to be there in full force today."

QUALITY BEFORE QUANTITY

The executives of one of the nationally known public relations organizations in Washington, D. C. made this statement: "The quality of the teaching and the willingness of professors to 'lend a hand' to students, beyond the 'line of duty,' are the two things I remember best from my undergraduate days." He went on: "I have done graduate work at the two largest universities in New York City and have been a member of the staff of one of them. I want to say that 'the great teaching' which I have seen and experienced—was best evidenced by those men I listened to when I was doing my undergraduate major."

These are only samples, which can be multiplied in the experience of every college president of the Congregational Christian College Council. I have talked with President Giersbach of Pacific University on

Beloit College students, *above*, help decorate for Dads' Day, honoring visiting fathers. *Left*, Trowbridge Hall, girls' dormitory at Defiance.

the West Coast and with President Smith of Elon College on the Atlantic Seaboard. I know something of the views of President Gould at Carleton College in the North and of President Van Cleave at Piedmont College in the South. All give similar testimony.

TRAINING FUTURE LEADERS

These institutions of Congregational Christian origin are peculiarly well-fitted to do a valuable and needed job in training our church leaders for tomorrow. Our present leaders, in strikingly large proportion, have come from our own campuses. These colleges stand persistently as a dike, holding back the tide of secularization in higher education. And as such they deserve both serious and active interest from every Congregational Christian man and woman. The churches need the Christian colleges, if we are to have strong churches—even as the colleges need the Christian churches, if we are to have strong centers of spiritual culture and of religiously-infused higher learning.

Dr. Findlay is President of Drury College, Springfield, Missouri.

Illustrations by Trader; by courtesy of the following colleges: Beloit, Defiance, Drury and Marietta.

The leaders of our present churches out of all proportion have come from the campuses of church-related colleges. *Right,* students at Drury College. *Below,* Marietta College students prepare a local radio broadcast.

AMERICAN MISSIONARY ASSOCIATION

SCHOOLS, COLLEGES, STATIONS

SCHOOLS

Cotton Valley School	*Tuskegee, Ala.*	Julia M. Johnston, *Director*
Fessenden Academy	*Martin, Fla.*	John A. Buggs, *Director*
Lincoln Academy	*Kings Mountain, N. C.*	Edgar D. Wilson, *Director*
Lincoln School	*Marion, Ala.*	Charles B. Fancher, *Director*
Pleasant Hill Community Center	*Pleasant Hill, Tenn.*	William A. Boyce, *Director*
Trinity School	*Athens, Ala.*	W. Judson King, *Director*

COLLEGES

Dillard University	*New Orleans, La.*	Albert W. Dent, *President*
LeMoyne College	*Memphis, Tenn.*	Hollis F. Price, *President*
Talladega College	*Talladega, Ala.*	A. D. Beittel, *President*
Tillotson College	*Austin, Texas*	William H. Jones, *President*
Tougaloo College	*Tougaloo, Miss.*	Harold C. Warren, *President*
Fisk University	*Nashville, Tenn.*	Charles S. Johnson, *President*

OTHER STATIONS

Brick Rural Life School	*Bricks, N. C.*	Neill A. McLean, *Director*
Dorchester Cooperative Center	*McIntosh, Ga.*	Claudius A. Turner, *Director*
Flint-Goodridge Hospital	*New Orleans, La.*	S. Tanner Stafford, *Director*
Puerto Rico Church Work	*Humacao, P. R.*	Charles I. Mohler, *Director*
Ryder Memorial Hospital	*Humacao, P. R.*	John A. Smith, *Director*
Yuquiyu Rural Life Community	*Luquillo, P. R.*	Ivan Chatham, *Director*

During its century of service the A.M.A. has founded nearly 500 *schools and colleges which were later turned over to state and local boards of education as rapidly as public authorities would accept their responsibility for the education of Negro young people.*

WANTED

$50,000,000

— FOR BRICK, MORTAR, SCHOLARSHIPS, OPERATING EXPENSES AND SALARIES — TO MAINTAIN CHRISTIAN EDUCATION AT ITS HIGHEST LEVEL AT OUR CONGREGATIONAL CHRISTIAN COLLEGES.

Walter C. Giersbach

American colleges are enrolling more than twice their pre-war student maximum. Since no student pays the full cost of his education the deficit annually grows greater. Expenditures, both per individual and in the aggregate, have reached an all-time high.

COLLEGES FACE DIFFICULTIES

Our Congregational Christian colleges present no exception. Few enroll over 1,000 students but that doubles any previous figure. The depreciated dollar only adds to the difficulties under which they operate. Costs in education have sky-rocketed as they have in all other areas of living. It is hard going for the colleges today.

The most immediate problem in higher education presently is not that of aims, program and curriculum, but one of income. To ask students to pay more would limit educational opportunities by an inequitable means-test, thus setting aside democratic practices and slowing down production of college-trained manpower, so sorely needed by every agency in the world. To ask the State for financial aid would threaten the basic freedom upon which privately endowed education has thus far been able to depend. If, therefore, higher education under Christian auspices is to be made available to all prospective students on a sound and reasonable financial level within the reach of all who really desire it, and if, at the same time, institutional budgets are to be balanced, more gifts must be forthcoming from churches, alumni, generous individuals, and organizations that are interested in the training of youth according to religious and democratic principles.

What then is needed for the seventeen colleges in our Congregational Christian College Council? The amount necessary for buildings, endowments, salaries, scholarships and operating expenses may be set at a *minimum* of $50,000,000.

EXPENSES COMPARED

Fortune magazine in 1948 presented a list of the askings of a majority of the better-known institutions of learning. The total sought by these was two billion dollars. Oberlin wanted $12,000,000. Other requests noted in *Fortune* were Smith 7 million, Bowdoin 6, Swarthmore 5,

Ripon 4.5, Dartmouth 4, Beloit 3.4, Williams 2.5, Amherst 2. The demands of these colleges are not abnormal, but represent the requirements envisaged for merely maintaining present standards and meeting immediate expansions of student body. And the total sum of two billion dollars compared with the current United States budget for military expenditure, is actually very small.

Our Congregational Christian churches must now set their sights much higher than before if they wish to remain effectively in the educational field. They may no longer be content with ineffectual token gifts which cover less than a year's salary of one professor. For otherwise we must face the humiliating fact that we know how to organize colleges but are unable to keep them going. Such has seemed to be true in so many cases thus far, that it is now a question of whether or not this is a fatal flaw within our fellowship as a whole.

The politically church-related independent colleges are now scouring the country for funds and must do so for some time to come. They employ

If our Congregational Christian churches wish to maintain an influence upon colleges which they helped to organize, they must not be content with token gifts to each college. *Left*, students at Schauffler College. *Below*, Frees Hall, girls' dorm at Doane College.

both well tried methods and modern techniques. They have well considered proposals for underwriting each of our undergraduate institutions for an approximate minimum of $3,000,000 each. Wise churchmen, alumni, and philanthropists — together with the more far-seeing leaders in industry, commerce and organized labor—will see in such an appeal the opportunity to support, with all the sinews of a free economy, the chief institution, along with the church, of a democratic society which still must rely upon the spiritual resources of its people if it is to maintain itself and continue to progress in a world beset by every conceivable enemy of true liberty.

ONE DOLLAR PER MEMBER

Our Congregational Christian churches may well serve as an important spearhead for freedom in education, only by urging a gift of *one dollar per member per year* for our Christian College programs in this country. Such action, though small in each individual's sacrifice, might develop into a series of strong group drives, such as those which have so greatly enriched our Negro colleges and universities. And the time to start is now. Tomorrow is often too late. In this very year, the opportunity, the need and the ability are at their highest peak. Here is a task for which our intrepid forefathers would have thanked God — a challenge for which our courage must prove more than equal.

Dr. Giersbach is President of Pacific University, Forest Grove, Oregon.

Illustrations by Runyan and Trader; by courtesy of the following colleges: Doane, Marietta, and Schauffler; and Pacific University.

It is the aim of our colleges to offer students a broad, varied program of activities. Above, archery practice at Pacific University. Left, day nursery at Marietta College gives girls training in handling young children.

YOUR GREAT OPPORTUNITY...

...*for Investment*

BIG PROFITS — A stake now in the education of our youth will safeguard the future.

$ $

Christian education is, next to Evangelism, the most basic work of the church, and should be generously supported.

It is wasteful to build up a program of support of ministry to students and to our church-related colleges, only to let it disappear in a financial recession, as may occur if accumulated funds are not available to carry the program in a period of need.

This issue of *The Missionary Herald* tells about a work that is now going on. The need justifies all that is spent, and more, for it is a fundamental responsibility to minister to the religious needs of students, and to train leaders in our colleges and student centers. We want to guarantee this work and to enlarge it wherever necessary, but it is most important to put it on the efficient basis that only assurance of permanence can achieve. This can be assured only if the Board of Home Missions holds large funds for use in our program in Higher Education.

Financial facts about our program in Higher Education:

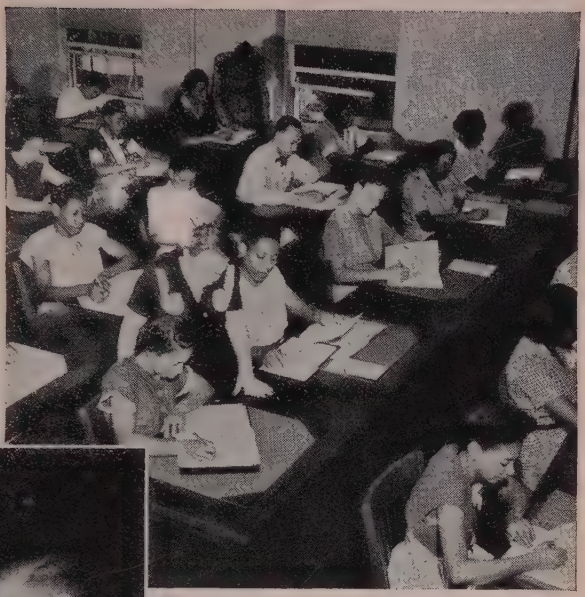
We spent through the Department of Higher Education in 1947-8	
For ministry to students in college and universities....	$66,136.67
For our church colleges...	$27,000.00
We need for the 1948-9 program in ministry to students	$58,700.00
We expect to give to our colleges in 1948-9 (possible because of Increased Apportment Giving)	$34,774.85

Christian education is, next to Evangelism, the primary responsibility of the church, and should be generously supported, states our author. Above, home economics sewing class at Drury College, Springfield, Missouri.

What should we spend for ministry to students and for our colleges? The Department of Higher Education does not wish to contribute more than one third of the total budget of the student work program at any institution, for the State Conference and local sources are expected to provide the balance. National contributions are to be used only for program, not for building or equipment. If the Department of Higher Education could have $63,450.00 to spend in its parish of 50,000 Congregational Christian students in 1949-50, it could carry on a satisfactory program, and take advantage of the many new opportunities which constantly appear.

What should we spend for our colleges and seminaries in 1949-50? The Presbyterians are aiming toward $20,000 per institution. The Evangelical and Reformed Churches are spending $294,000 per year to aid eight colleges, two academies, and three seminaries. Our own formula, accepted for seventeen institutions in *Our Christian World Mission* was constructed on the basis of $10,000 an institution. However, there are seventeen four-year colleges, two junior colleges, and one seminary which are subsidized through the Department of Higher Education. Three or four of our colleges are in the

Right, Library School at Atlanta University, which was founded by our American Missionary Association. *Below,* a Chamber music group rehearsing in the conservatory at Yankton College, Yankton, S. D.



pioneer stages of development, and considerable sums would make a great difference. Others are facing serious financial problems because of expansion of program, and could be established for future usefulness and service by generous support *now.* Others are strategic institutions which are an excellent investment for designated funds. Still others wish to initiate special projects of interest and value to the churches. Grants would make them possible.

An increase of giving to our institutions of higher education depends upon an actual increase of giving by our churches next year. We can maintain the present low level because the "first schedule" in *Our Christian World Mission* includes sufficient appropriations for maintenance of the present program, but any advance is in the "second schedule," which is for expansion beyond the present program and will be available only if *Our Christian World Mission* brings in sufficient funds.

The students and colleges will receive more help, therefore, if the churches reach their apportionment goals. And thus the problem rests at the doors of every Congregational Christian home, and may be solved in no other place than at the altar of each church where the gifts of faithful people are poured out in great abundance so that the work of Christ's kingdom may prosper and go on.

Illustrations by Davis; by courtesy of Drury and Yankton colleges, and Atlanta and Pacific universities.

OBSERVE COLLEGE SUNDAY, MAY 1

JOBS OPEN...

CHURCHES NEED TRAINED WORKERS! OUR COLLEGES WILL PRODUCE THEM.

Marvin Pierce Halverson

Two Congregational Christian theological students appeared on the Religion page of *Time* in its first issue of 1949, selected particularly to show that first-rate young men are seeing a greater vocational challenge in religious service than in purely secular pursuits. Lincoln Reed, who came to Chicago Theological Seminary from the Old South Church in Boston, discovered that "humanism was not enough." Dennis Bennett, who as a boy came from England with his Congregational minister-father, first tried business, but found that the church offered him the only clue to life's real meaning. Similar stories could be told many times of those who are enrolled in all our theological schools. There is a definite drift toward the spiritual vocation.

MORE PASTORS NEEDED

Yet, though the quality and number of seminaries are truly significant, our denomination is falling dangerously short in filling our pulpits and providing for our parishes. Each year, on the average, we lose 162 ministers by death. But we recruit annually only 107 new ministers through ordination. Fewer pastors are available for our growing fellowship, even when we borrow from other communions; and we are increasingly hard pressed to fulfill our responsibilities to the world.

The Commission on the Ministry and the Division of Christian Education are assigned the task of leadership in raising up a ministry from our own fellowship. Through these agencies, chiefly, the program of enlistment is carried on. In the large, however, this is the obligation of every local church and of each church member. The degree to which our finest young people discover their lifework in the Christian ministry, is a measure of the spiritual vitality by which the laity as well as the clergy are animated.

STUDENTS ARE INFLUENCED

Young men and women are presently invited to think with utmost seriousness of a religious vocation. People who are perplexed by the riddle of this world and of its history, are looking to the churches for an answer. The wearied confusion of mankind, in respect to the meaning and value of existence in a technological civilization, need not be shared by thoughtful young men and women. Many college and university students are listening with marked attention to what our contemporary theologians have to say about the cultural crisis of these times. Through reading or hearing Niebuhr, Toynbee, and the whole galaxy of Christian thinkers, and by studying the history of Christian thought, competent young men

Young people in growing numbers are seeing a greater vocational challenge in religious service than in purely secular pursuits. *Below, center,* chapel time at Elon College.

and women are being drawn into the intellectual and moral context of prophetic religion. "I suppose you have to go to university campuses to find Christian conversions taking place," recently remarked an American philosopher who is himself outside the formal religious fellowship. This may, indeed, be true. And if it *is* true, there is good prospect for large-scale conversions off the campus in the years to come.

Through a greatly strengthened ministry to students, the gospel is now

being presented on the level of its claims upon the intellectual life. And since American colleges and universities are high-potential areas of Christian conviction and of personal commitment to the Christian ministry, we must not let slip our opportunity nor fail our responsibility.

CHRISTIAN COMMITMENT

Through the Pilgrim Fellowship, as well as through the United Student Fellowship, young people are being confronted with new persuasiveness by the possibilities of a churchly vocation. Growing into adolescence while the structure of human relationships becomes more complex and less immediate in the secular world, they respond to the simplicity and warmth of Christian relationships. Those who hear young people speaking from their hearts in summer camps and college discussion groups, observe a deepening concern for a life that is devoutly personal within the church community. And many young men and women have grasped the essential meaning of Christian personality through the instrumentalities of spiritual grace. To grow in inward faith, and to share this with others, provide the basic motives for an unqualified decision to accept the service of Jesus Christ in his living body which we call the Christian church.

Whether in terms of history in the large, or in those of individual experience, Congregational Christian young people are heeding the call of Christian vocation. And those who accept the summons need and deserve our support. There was a time when Christian commitment was far less difficult than now. Then, pastors felt it necessary to caution young men in their parishes not to enter the ministry unless they were unable to stay out. But, in our secularized culture, the pressure to stay out of the ministry is in some cases almost irresistible. Now, therefore, if ministers and laymen know of young persons with unusually fine spiritual and intellectual gifts, it behooves these elders to sustain their younger fellow-Christians in the determination to serve the church, since the forces of negation are operating persistently and persuasively on every hand. Parents, themselves, have discouraged too many young men — potential Moodys, Judsons and Gladdens— from taking up the torch of God. The flame of Christian ardor must be fed by every pastor and by every friend; and each Christian home should be a hot-bed for the growth of spiritual faith which shall ripen into a desire to serve the world for Jesus' sake.

Ours is the responsibility of providing leadership and funds to maintain and to enlarge the work already under way among the youth of our fellowship. The day will come when they must make their vocational decisions. We can help them to hear God's call more clearly and to answer it with their devoted lives.

Mr. Halverson is Dean of Students and Director of Studies at the Chicago Theological Seminary.

Illustrations by Frink and Godsey; by courtesy of Monkmeyer, DePauw University, Elon College and Stephens College.

We are sorry to report that Andrew Vance McCracken, editor of *The Missionary Herald,* is ill and will be away from his desk for several months. His associates and many friends among the readers of the *Herald* wish for him an early return to fullness of health and strength.

GUIDANCE PERSONALIZED

WILLIAM E. WIMER

On the campuses of universities we have placed outstanding ministers and highly trained student leaders.

Almost overnight, huge cities of higher education have sprung up all over our nation since the war. Our five largest university centers gather together almost 200,000 students as follows: New York University, 47,647; University of California, 43,469; City College of New York, 28,567; Columbia University, 28,000; University of Minnesota, 27,243. There are few, if any, today of the approximately 100 tax-supported institutions in which there are less than 2000 students. In these centers are approximately 60 per cent of the almost 2,500,000 students today.

The larger number of our Congregational Christian students are in such institutions.

THE PLACE OF RELIGION

From all quarters come criticism of the so-called "pagan" atmosphere of these institutions. Some of this criticism is justified; but all of it is not for the "wall of separation between church and state" has never been as absolute in public higher education as some would have us believe.

Some of these universities such as the University of California, Kansas University, and the University of Connecticut were developed on the foundations laid by our Congregational forebears. Many of the early presidents of state colleges and universities were clergymen. All of them paid high tribute to the place of religion in the university. Most of these institutions in their early years included compulsory chapel and courses in religion. Never were these schools, according to their charters, to be opposed to religion; rather they were to be schools "neither sectarian in religion nor partisan in politics."

CAUSE FOR CONCERN

Time has changed or modified much of the religious tradition of these institutions, but a recent study (1936) showed that in only two states could it be said that no credit course work in religion was available for state university students. However, only one in every twenty students in such places availed themselves of religious instruction, as over against one in every two students in Protestant church-related colleges.

Although ours is no justification for complete pessimism about the state university, there is cause for concern because of the failure of many universities to give the religion the position that is rightfully hers. This is accentuated by the recent and unnecessary wave of fear that has come over the state university administrative family because of the recent McCollum Case in the U. S. Supreme Court, which declared it to be illegal to hold week-day religious education classes in public school buildings. The church still has a burden of responsibility placed on it to clarify, in the realm of tax-supported higher education, the American doctrine of separation of church and state.

But the church since the early years of the 20th Century has not depended upon the state university to carry the

burden alone of providing a religious training for college students. Into such centers have always been placed some of the church's best ministers. Into some centers have been placed, in addition, highly trained student workers and for their specialized work excellent student centers have been established. And these centers are not "mausoleums," but rather they are "bee hives of activity."

Into these and about thirty-five other centers our church, during the past years, has been investing each year approximately $32,145, or about one half of our yearly budget for student work. Under *Our Christian World Mission*, because of the decrease in grant made to student work, this sum will need to be reduced. However, the work will be continued and perhaps through some means strengthened and even expanded. We have to

In many colleges students form their own groups. *Upper left,* a student chaplain and his wife entertain at tea. *Center,* student meeting on Sunday evening opens with a short service. *Right,* a student club listens attentively to a speaker on religious training.

Our Student Christian Association has instituted, once a month, a general membership meeting. We have a distinguished speaker and refreshments at each of these meetings. The Student Christian Movement has also sponsored several series of discussion group meetings, the first on "Concepts of God," the second on the study of "the Isms," and the third on the distinctive characteristics and traditions of each of the major denominations. We have also co-operated with the Community Church in sponsoring a series of Lenten services. The Faculty-Student teas have been held and have been successful. A number of deputation teams have gone out to communities in the state. Several cartons of books were collected and sent to Polish schools. A series of four lectures on marriage under the leadership of an outstanding authority was attended by over 100 students. A work camp program has been planned for the spring vacation.

A typical report such as we receive from the many universities with which we work.

be proud that on this, one of the most important of our educational frontiers, our church is at work helping to train men and women who will carry on the traditions and build upon the foundations of Our Christian World Mission.

Mr. Wimer is a member of the Regional Staff of the New England Student Christian Movement representing the Department of Higher Education.

Illustrations by Hays; courtesy of Monkmeyer.

American Board Schools and Colleges 1949

Not including 1,062 outstation day schools, 18 affiliated schools or colleges, and 32 union institutions.

AFRICA: Adams College. Bailunde Station School. Chikore Central Primary School. Chikore Girls' Boarding Hostel. Chikore Boys' Boarding Hostel. Chilesso Station School. Galangue Station School. Galangue Kindergarten. Inanda Seminary. Lobito Station School. Mt. Silinda Institute. Orlinda Childs Pierce Memorial School, Elende.

CHINA: Alice Williams School. Bridgman Academy. Catherine S. Harwood Bible Training School. Charles E. Jefferson Academy. Diongloh Kindergarten. Diongloh Pei-chiung Middle School. Foochow College. Goodrich Girls' School. Lu Ho Grammar School. Lydia Lord Davis School. Ming I Middle School. Ming I Primary School. Orlinda Childs Pierce Memorial School, Foochow. Peiping Girls' Primary School. Pei Lu School. Stanley Memorial School. Tung Jen Junior Middle School. Tung Jen School. Yu Ying Boys' School.

CEYLON: Jaffna College. Jaffna College Affiliated English Schools. Pandateruppu Girls' Bilingual Boarding School. Uduppiddi Girls' Bilingual School. Uduvil Girls' Boarding English School. Union College, Tellipallai.

INDIA: Ahmednagar College. American College, Madura. American College High School. American Mission Girls' High School. American Mission Boys' School. Aruppukottai Boarding School. Batagundu Boarding School. Birds' Nest School. Capron Hall Training School. Edward S. Hume High School. Dindigul Boarding School. Lady Doak College. Lucy Perry Noble Institute. Manamadura Boarding School. Mary B. Harding Kindergarten Training School. Orlinda Childs Pierce Memorial High School, Madura. Orlinda Childs Pierce Memorial High School, Rahuri. Orlinda Childs Pierce Memorial School, Vadala. Pasumalai High School. Pasumalai Trade School. Pasumalai Training School. Rahuri Bible Training School. Satara Union School. Tirumangalam Boarding School. Tirumangalam Training School. Union Theological Seminary, Pasumalai. Vadala Vocational School. Wai Station School. Woronoco School.

JAPAN: Glory Kindergarten Training School and Model Kindergarten. Kobe College. Matsuyama Night School. Orlinda Childs Pierce Memorial School, Matsuyama.

MEXICO: Instituto Colon, Guadalajara. The Pacific School, Mazatlan.

MICRONESIA: Kusiac Boarding and Training School. Truk Christian Training School.

NEAR EAST: American Academy for Girls, Scutari. American College. American Collegiate Institute. American School for Boys. Orlinda Childs Pierce College, Athens. Orlinda Childs Pierce Memorial School, Sofia.

PHILIPPINES: Maranaw Folk Schools.

OUR PEOPLE

Beyond the Seas

— also need the opportunity to learn. It is our duty to share with them this blessing.

Armstrong Hunter

An educational system as broad as the world, and almost as varied, is what we can boast through the American Board of Commissioners for Foreign Missions. The oldest and youngest American Board educational institutions were built for women. The Girls' Bilingual Boarding School in Ceylon was founded in 1824; Lady Doak College opened its doors to ninety-one South Indian girls last July. But women are not the sole interest of American Board educational work. An increasing number of schools and colleges are coeducational. And some are still reserved for men.

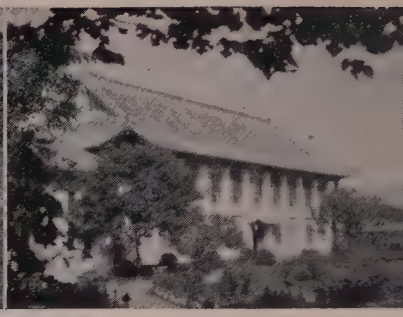
Wherever there are American Board missionaries there are schools. Most are elementary and primary institutions—there are 1006 of them. In some areas they are the only schools available to promising youth. Kindergartens in ten of our fifteen missions, theological schools in nine, indicate the range of American Board interests and offerings. Subjects taught at the high school level run the gamut from cooking and the manual arts to mathematics, religion, English, Greek. The numbers served are ten times the number enrolled last year in colleges of the Congregational Christian College Council. For the privilege of school attendance, nationals paid more than $1,000,000 last year. That is an amazing, a wonderful fact.

POINTS OF INTEREST

Points of interest are plenty: Micronesia, where the schools, long closed, are resuming their work. Students came to Kusaie from Killi* last fall, to enroll for refresher training. North China, where schools and

*The atoll where the Bikini people have been finally placed.

Students of Silliman University in Philippines.



Union Kindergarten Training School, Fooc

colleges are carrying on behind Communist lines. South India, where our industrial school in Pasumalai is building equipment for the new Lady Doak College. South Africa, where the Jan Hofmeyr School trains social workers in the tradition of the late liberal Prime Minister; where Adams College, damaged by fire in 1947, is now building anew, with American help. Mexico, where plans are laid to relocate the Instituto Colon. Japan, where Doshisha theological and commercial students organized a volunteer relief work in Fukui after the earthquake last summer. West Africa and the Philippine Islands, where schools spring up almost overnight under national leadership, in dynamic attempts to answer the clamor for the education so earnestly desired.

Through all the schools and colleges associated with the American Board of Commissioners for Foreign Missions there runs a common purpose: to train leaders who will carry the message of today's Christian mission to tomorrow's world. "Our work is nothing if it does not raise up national leaders who will carry on from where we leave off," said a member of the Prudential Committee recently. One thousand, one hundred and sixty seven teaching centers across our world are doing just that for our work in an intelligent, Christian way.

Mr. Hunter is the Research Secretary of the Missions Council for our American Board for Foreign Missions.

Illustrations by courtesy of the American Board for Foreign Missions.

Physical Education class, Kobe College, Japan.

Below, an Outstation School, South African

orary classroom, Lady Doak College, India.

Faculty and Committee members of the I.C.U.

her and pupils in sewing class, E. Africa.
, some students from Pierce College, Greece.

Above, temporary buildings, Lady Doak College, India. *Below*, Shekwa Primary School, Africa.

Learning — FROM THE GROUND UP

Broommaking, butter-churning, Guernsey cattle care! It's a liberal education at Southern Union.

Fred Ensminger

Our youngest church-related college, Southern Union, at Wadley, Alabama, has made marked progress in the last year and a half.

Organized in 1922 by the Southern Christian Convention as a junior college, it opened in 1923.

Last year, the President led in setting up a program of constructive reorganization. The college was placed under the direction of our Alabama and Georgia Conferences which now elect, or confirm, a majority of its trustees.

Two years ago, the campus roads and the town streets were paved. The community and surrounding area helped to construct a swimming pool, 35 x 70 feet in size, which is particularly enjoyed by those attending the summer training schools. The State Board of Health made a comprehensive sanitary survey of the campus, with the result that ten tons of the tile and a large septic tank now take care of sewage disposal. Floors in the halls were sanded and polished. Much painting was done. A large kitchen range replaced the smaller one. The sawmill's slab-burning furnace was superseded by two coal-burning furnaces. A small herd of Guernsey cattle was purchased.

At the close of the year, William Clifford Edge, the Dean, was elected President. President Edge grew up in this area, has long been a leader

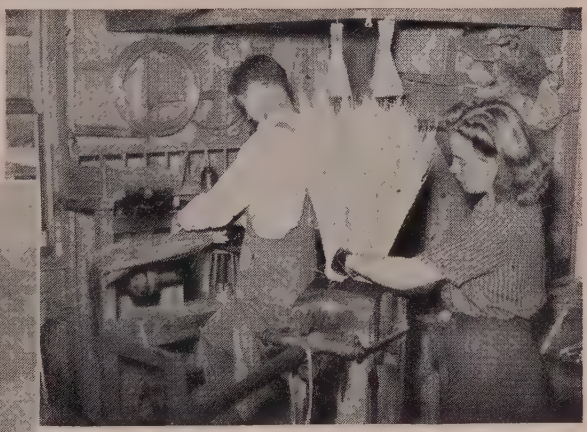
in the church and young people's work, and had been a high school principal for most of his thirty years in the public schools, preceding the three years of his service on the college faculty. His academic work was done at Elon College, at the Alabama Normal School at Jacksonville, and at Columbia University. He is Mayor of Wadley, President of its Chamber of Commerce, a successful farmer, and highly regarded throughout the entire region.

The college reaches out to serve our 115 churches in Alabama and Georgia, helping in fifth Sunday meetings, ministers' meetings, and cooperating in plans for church-grouping. It has started a flourishing Sunday school in a community near-by.

At Christmas time, the local Methodist District held a three-day Retreat for its young people at Southern Union, at which the presiding Bishop recalled that when he served a Methodist circuit across the river, forty-two years previously, Wadley had not yet come into existence.

The college opened this year with a fine increase of students and a larger faculty, and now provides special courses for public school teachers in the area. A large number of students is recruited from surrounding Congregational Christian churches.

Southern Union has recently welcomed visits from Secretary G. Bryant Drake and Dr. Andrew V. McCracken, indicating how closely allied are its objectives with those of our denomination as a whole; for here in Alabama we are developing an efficient institution of higher education for young men and women of



outhern Union College offers students a wide range of practical experiences. *Far Left,* udent churning butter. *Right,* udents learn to make brooms. elow, time out for relaxation.

Christian faith, where all costs approximate only ten dollars per week; and we are offering at the same time a ministry to all our churches.

Dr. Ensminger is President Emeritus and Financial Secretary of the Southern Union College of Wadley, Alabama.

Illustrations by Robbins; by courtesy of Southern Union College.

A. RITCHIE LOW

A friend of children of all races and creeds, and a simple believer in the reality and necessity of brotherhood passed away on December 24, 1948, after an illness of little more than one month. A. Ritchie Low wanted to do something about getting over the barriers that separate people of various races in the United States —to demonstrate that these barriers are really set up in the minds and hearts of people and need to be brought low in the realm of the spirit where laws and customs originate. So in 1944 he launched the Vermont Plan. By it thousands of colored boys and girls have been guests in homes of white people and, in some instances, colored families have been hosts to white children. These vacation visits, usually two weeks long, have initiated and cemented friendships, thereby exploding the myth of "great differences" and of "a natural antipathy" between persons of varied racial ancestries. For two years, Ritchie Low journeyed far and wide across the entire country to propagate the Vermont idea, under the auspices of the American Missionary Association. He wrote many articles in a down-to-earth style. These, broadly circulated in secular magazines and newspapers, described the visitation idea and dealt with many other aspects of "the race question." Thus, "a country parson" became a national influence.

Last September, only three months before he died, Mr. Low and his devoted wife, took up leadership of the Vergennes Congregational Church, also in his much beloved Vermont. Born in Newcastle, England, in 1899, he received his education in Aberdeen, Montreal, and New York City. He was ordained to the Congregational Christian ministry in 1923 and served churches in Montgomery Center, New Hampshire, and Colchester, N. H., as well as in Johnson, Vermont (1932-1946).

SEMINARIES

Andover Newton Theological School
Newton Centre, Massachusetts

Atlanta Theological Seminary Foundation
Nashville, Tennessee

Bangor Theological Seminary
Bangor, Maine

Chicago Theological Seminary
Chicago, Illinois

Hartford Seminary Foundation
Hartford, Connecticut

Howard University School of Religion
Washington, D. C.

Oberlin Graduate School of Theology
Oberlin, Ohio

Pacific School of Religion
Berkeley, California

Yale University Divinity School
New Haven, Connecticut

Yankton College School of Theology
Yankton, South Dakota

How You Can Help

Our Congregational Christian Schools and Colleges

MINISTERS CAN HELP

1. Acquaint the members of your church with the values of our church-related schools and colleges through sermons, exhibits and concern.
2. Be a consultant and advisor to the young people of your church who are planning upon a college career. Speak of church-related colleges.
3. Observe College Sunday, May 1, by preaching on our schools and colleges throughout the world and asking for sacrificial support.

YOUNG PEOPLE CAN HELP

1. Give careful consideration to one of our Congregational Christian colleges as you select your college. Write for full information.
2. Send the names of the prospective college students in your church to our church-related colleges, asking that literature be sent.
3. Observe College Sunday, May 1, by a special young people's service — with an exhibit and a speaker. Invite your friends to attend.

CHURCH MEMBERS CAN HELP

1. Recognize our church-related colleges as your institutions. Pray for the growth of our colleges and the welfare of their students.
2. Observe College Sunday, May 1, by cooperating with your minister in planning a special program. Distribute *The Missionary Herald.*
3. Support our colleges through your local church benevolences and by a designated gift to the American Board or Board of Home Missions.

STATE CONFERENCES CAN HELP

1. Acquaint Congregational Christians in your Conference with our schools and colleges, and the church-related college in your state.
2. Carry occasional stories in Conference Edition of *The Missionary Herald* about these schools—particularly the ones within your state.
3. Cooperate with the pastors and churches in your Conference in promoting College Sunday, May 1, and the work of our colleges.

COME TO CHICAGO

Ministers and religious leaders are invited to plan their summer study in the theological center of America.

Summer Sessions at the Seminary

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August 1 — September 3

Courses for credit in Christian History, the Bible, Theology, Social Ethics and Religious Education given by professors in The Federated Theological Faculty. Dormitory space still available.

For further information write to:

A. C. McGiffert, Jr., President

The Chicago Theological Seminary

5757 University Ave., Chicago 37, Ill.

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   Japan needs two.
   Philippines, Mexico and Syria each need one.

2. To support new recruits, doctors and nurses, TO HEAL the broken bodies and alleviate human suffering in war-torn and poverty-stricken lands.

   OUR HOSPITALS in Ceylon need four.
   India needs three.
   Turkey and Africa each need two.
   China and the Philippines each need one.

3. To support new recruits who go TO MINISTER helping national pastors preach and counsel in their churches.

   OUR CHURCHES in Africa need three ministers.
   The Philippines needs two.
   China, Japan and Micronesia each need one.

OUR WORLD CHURCH IS YOUR JOB!

IT NEEDS YOUR SUPPORT

* * *

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The Board of Home Missions, 287 Fourth Avenue, New York 10, N. Y.

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